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fession and concluding with "The Confessions in America." It is a most welcome compendium of the investigations and conclusions of recent critical scholarship in the confessional history of Lutheranism.

Most naturally the larger part of the book (nearly half) is devoted to the composition, analysis, and history of the Augsburg Confession. The author shows his freedom from dogmatic Lutheran bias by adopting the conclusions of such specialists as Kolde and Kawerau in their estimate of the conciliatory if not Romanizing tendency of the first and greatest confession of Lutheranism. To be exact, it is shown to be a confession of Melancthonism rather than of Lutheranism, since it is found to be a product of the irenic spirit of Philip Melancthon. It is as tender of Roman feelings and prejudices, as unoffending in its evangelical doctrines, in a word, as Romanist in its concessions as was possible in a Lutheran of 1530 who felt himself still in union with the Holy Roman Church and was bent on maintaining that union.

The author has wisely devoted so much space to the Augsburg Confession and its history since no other Lutheran symbol compares with it in importance and there is none about which there gathers so interesting a history. Recent discoveries of some of its progenitors by Förstemann, but more especially the discovery of *The Oldest Redaction of the Augsburg Confession* by Schoenbaum and Kolde in 1905, have reopened the whole problem of the Augustan confession, and made it a living question in Lutheran history, and a burning question in Lutheran controversy.

The student of the question will find the present work an exceedingly valuable handbook, with exhaustive references in the footnotes to a very rich literature, both original and secondary.

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STUDIES IN MYSTICAL RELIGION

For several years Professor Jones, of Haverford College, has been a collector and student of source-material of mysticism. A part of the product is now before us in *Studies in Mystical Religion*.¹ This work is intended to be the first of several volumes by Professor Jones and others, on the history and significance of the Society of Friends. If the succeeding volumes maintain the standard of the one now in our hands, Quakerism will acquire a literary monument of extraordinary interest and value.

The present volume works out the Christian lineage of the Quakers from primitive Christianity down to the end of the English Commonwealth,

¹ *Studies in Mystical Religion*. By Rufus M. Jones. London and New York: Macmillan, 1909. xxxviii + 518 pages. \$3.50 net.

with the omission of Boehme, to whom a later volume will be devoted. The plan does not require a complete history of Christian mysticism—the Spanish mystics, for example, receive no mention—but it leads the author into a rarely fruitful study not only of better-known mystics like Scotus Erigena and Saint Francis, but also of a remarkable series of societies and movements of the people of the general type of Anabaptism. Many of these movements are obscure. We easily assume the continuity of the mystical current in Christianity; to trace it in detail is a different matter. Professor Jones has gone after first-hand evidence of this continuity. In many cases it has to be traced in the rare writings of unknown men, and then the proof is only the similarity of successive persecuted groups in a given section of country.

The material has been mined with indefatigable industry. But the work has been done with such zest, and the author writes with so much life and movement that the reader is carried along without a suspicion of the dullness that is possible in such researches. Motive and method alike permit an almost dramatic movement. For the author's interest is not in history as such, but in a certain striking type of inner life and outer dissent. One will not learn "all about" the mystics here, of course; but for all that, there is no other single work that contains so much information concerning the actual religion of the mystics whom it discusses.

The author's undisguised affinity for all efforts to live freely by the "inner light" leads him, naturally, to place in the foreground the more attractive aspects of the men and groups that are studied. And herein lies much of the value as well as charm of the book. It is well that some atonement should be made for long-fostered ecclesiastical prejudice against nonconforming mystics. When have they not been falsely charged with badness of life? Many of them, moreover, are shown to have suffered persecution for views and practices that we of today look upon as the crown of the Christian religion. Nevertheless one sometimes wonders what Professor Jones would do with some of his mystical saints if he had them for neighbors and coreligionists. Here and there, too, a judgment may need to be revised. Is it quite true that a night spent by St. Francis weeping and groaning "My God, my God!" is an example of the loftiest type of mysticism?

More than most representatives of the present revival of mysticism, Professor Jones moderates his appreciations by reference to the psychology of mysticism, upon which so much work has been done in recent years.²

² Apparently, however, he assumes the reality of telepathy (pp. 165, 258), and he attributes to auto-suggestion stigmata which are more easily explained by classing them with ordinary self-inflicted wounds of hysterics (see p. 165).

He lays especial stress, too, upon the necessity of measuring a religious experience by its social value. At times one would imagine that he is teaching a philosophy of religion based upon the moral experience rather than one based upon mystical experiences. For he would interpret each experience in the light of history; he would judge it by its social fruits; he is as insistent as Inge that the *via negativa* is an illusory by-path; his eyes are open to suggestion and pathological conditions as factors that constantly recur. What actually does happen in mystical experiences, however, we are not unequivocally told. The differentia of mysticism is properly given as "emphasis upon an immediate awareness," or "direct and intimate consciousness, of the Divine Presence." This must signify a process of knowing that transcends the mediacy of memory, inference, and verification by history and by the intellectual co-operation that is called science. At its core, then, the mystical experience, as far as it is mystical, is intellectualistic and individualistic. It involves, as the author is aware, a movement toward a relatively undifferentiated consciousness, but this is an a-moral or pre-moral consciousness. The whole significance of the moral will depends upon the analytic attitude of mind, just as everything truly social depends upon the recognition of individuals.

These difficulties force mysticism here, as in many cases, into the doctrine that common experiences, such as conscience, faith, and prayer, are really mystical. But where now are the special marks of immediacy and undifferentiatedness? It is encouraging to note that the next volume is to exhibit the social spirit as the very "hall-mark" of the Quaker fellowship. Without undue hazard one may predict that the relation of this social spirit to faith in God will display the mediacy of the ordinary religious consciousness rather than the immediacy that mysticism claims for itself. In the end we may conclude that there is a divine immediacy in all moral experience, but such a generalized immediacy is not mystical.

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SOME FUNDAMENTAL PROBLEMS OF MODERN THEOLOGY

The vital problems which the systematic theologian today must face are largely due to the recent thoroughgoing application of scientific methods in the investigation of religion. An unusually able and thoroughgoing discussion of this aspect of theological scholarship has been given by Professor Hunziger,¹ of Leipzig. He has collected into one volume five

¹*Probleme und Aufgabe der gegenwärtigen systematischen Theologie.* Von A. W. Hunziger. Leipzig: Deichert. 1909. 199 pages. M. 3.60.